

A 4
SERMON

Concerning the
Divine Covenants with Man,

And concerning
DIVINE SERVICE,

As it hath been generally practis'd by the
Jewish and Christian CHURCH.

PART the First.

By R. POCOCKE, A. M.

*autem hinc disputo ea piis in timore Dei consideranda pro-
mo: Rectius monentibus ut candor Christianus requirit fa-
le & libenter cessurus.*

Piscator app. ad Exodum.

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PART the First

BY R. P. DOUGLAS

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LONDON

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MATTH. VI. ²⁴23.*Ye cannot serve God and Mammon.*

MY Text is part of our Lord's Sermon on the Mount, which he directs to the Multitudes and to his Apostles: And my Text implies that it is every one's Duty to serve, and that there are two Objects of Worship; but they are so strictly opposite, that Men may chuse which of them they will serve *disjunctively*, either *God* or *Mammon*: But none can *serve* (so as to please) *both*; for thus *Ye cannot serve God and Mammon*. In discoursing upon which Words, I shall *First*, in all Humility, consider the Essence of God. *Secondly*, I shall consider the Nature of his Covenants with Man, (because without knowledge of them it is impossible to know how to please him.) *Thirdly*, The Nature of his Service, in reference to Manner, Time and Place: And *Fourthly*, The Benefits of serving Him aright. And then I shall consider the Essence of *Mammon*, and the Nature of his Covenants, Service, and Recompence thereof: Solving the chiefest Objections against each, under the respective principal Subjects.

First then (in all Humility) to consider the Essence of God: I believe Him to be an infinite Substance, subsisting in Three Persons, of infinite Perfections each; and that they are Co-eternal in the Godhead, and Co-equal in the Divine Glory.

If any Object, That they seem not to be Co-eternal in the Godhead, by reason of the Divine Filiation and Procession: Nor, secondly, to be Co-equal, because of our Lord's Humanity.

I answer: First, That the Divine Generation and Procession being not analogous to created Productions, all that we can comprehend by them, is only the Reality of Distinction in the Personalities, and the Rationality withal of a regular (not servile) Unity in the Divinity, by reason of the Relation of the Terms. And,

Secondly, in reference to our Lord's Humanity, I answer: That as a Humane Body and Soul are very different Substances, and yet by Union they make but one Person, without altering the Property of either Nature (for the Body is not the Soul, nor is the Soul the Body) so our Lord's Divinity, by Union with Humanity, makes but one Person without any real diminution to his Divine Nature or Properties, unless of Condescension in taking the Manhood Personally into God.

To consider, secondly, the Nature of God's Covenants with Man, call'd the *First* and *Second Covenant*.

In reference to the *First*, God having made Man upright, Eccles. vii. 29. with full knowledge of his Duty, and endued him with full Strength to perform it, *The Lord God took the Man and put him into the Garden of Eden, to dress it and to keep it*, Gen. ii. 15. And there and then, *The Lord God commanded the Man*, (the same in effect as obligatory Covenants among us, though our common Forms are too mean to be used by the Deity) saying, *Of every Tree of the Garden thou mayest freely eat*, ver. 16. *But of the Tree of the Knowledge of Good and Evil thou shalt not eat thereof; for in the day that thou eatest thereof, thou shalt surely die*, ver. 17.

If any object, That this seems to be no mutual Covenant; First, Because Adam's Consent to it is not express'd. Secondly, Because a Command, without a Promise of Reward, is a Law, not a Covenant. And here seems to be no direct Promise; for though *the Tree of Life*, ch. ii. 9. be included in the *Leave*, *Of every Tree*, ver. 16. yet it is not said *Eternal Life*, nor is the Fruit made over to Man by a Covenant of Promise, but of Permission, *Thou mayest*, c. ii. 16. *We may eat*, c. iii. 2. with a direct Promise only, to Disobedience by menace, which is properly a Law, not a Covenant.

To the *First*, I answer: That the desire of Happiness being Emanative in Consequence of Man's Existence, without any distinct Causality: The very Proposal of a Covenant to him by the *Lord God*, v. 16. necessarily implies Man's Consent to it, as he is a Rational Creature, (in pure Reason, as well as from the supreme Authority of the Lawgiver) from this irrefragable Maxim, That infinite Justice can do no wrong, and infinite Wisdom does consult the good of his Creatures. And therefore it is equally obligatory, though Man's Consent to it be not express'd: As Vows oblige, though they be made only in the Mind. For* "It is not necessary that a Man pronounce ought with his Lips.

And to the Command, without a direct Promise of Reward as a Law, I answer: Secondly, That Possession of a Blessing is a stronger Encouragement to Obedience, than a bare Promise: And therefore Man being in Possession of all things, excepting one Tree, it was the highest Inducement to his Obedience, and equally therefore is it a Covenant.

And to the Menace next, I answer: That if by manifest Theorems of Opposition (pursuant to a Covenant of Merit) both Temporal and Eternal Rewards or Punishments are implied, and by Rules of necessary Consequence deducible from it; they are no less obligatory in pure Reason and strict Justice, than if they had been express'd, and as forcible in reference to a Covenant.

And since Opposition is in Things, as well as in Complex Themes:

[To begin with the first.] Let us take a dim Prospect of the happy State in which Man was created, though the thousandth part thereof we cannot

* Made upon Acts v. 3, 4, 5.

erate. And in the first place we find all things prepared for Man before
was created; and the Dominion over them assign'd to him so soon as he
made; the Fruit of one Tree being only reserved, in token that God was
to be acknowledg'd the supreme Lord of the Garden. For otherwise
Dominion thereof had been wholly abdicated from God to Man; which
absurd, could not be done; and therefore one Reserve thus, at least,
necessary.

And if we next consider the Man's Temperature in Innocence, *Arithmetice*
Geometricè, (the Humours in reference to the same Degrees, or to pre-
servation in any for the good of the Body) they were either Equipondent,
Harmonious was the Proportion (if in Inequality) as that he would have
enjoyed *Vegete* in his present Happiness, without decay of any Faculty, and
without any occasion of the minutest Complaint whatsoever.

And if we next take a Glimpse of the Glory of his Countenance, † *Æthe-*
quidam illuxit, with a radiant Effulgence (like the Divine Sche-
mè or as *Moses his Face*, Exod. xxxiv. 29.) his Body shone so very re-
splendently that, tho' *the Man and his Wife were both naked* (in reference
to nakedness, yet while they were covered with the Robe of Righteousness,
Gen. ii. 10.) *they were not ashamed*, Gen. ii. 25. Or as the *Jerusalem Tar-*
tars it, *Nesciverunt quod esset pudor vel opprobrium*.

And if we proceed next to Adam's Intellectual Perfections, *So God created*
Man in his own Image; in the Image of God created he him, Male and Fe-
male created he them, Gen. i. 17. For though there is no Resemblance between
a Spirit, and Man as a Body; yet there was much Resemblance of
Man (while innocent) by *Knowledge* and by *Purity*. For which rea-
son the latter is still called, *That new Man which after God is created in*
righteousness and true Holiness, Eph. iv. 24. And the former is term'd, *The*
new man, which is renewed in Knowledge after the Image of him that created
him, Col. iii. 10. And if in Natural Things, Adam's Judgment was so piercing,
that he discern perfectly the Nature of each Creature by bare Intuition, and to
name each properly by the *Name thereof*, Gen. ii. 19. (the Lord having
created all things in *measure, and number, and weight*, Wisd. xi. 20.) His
Judgment could be no less proportionable in Spirituals, because the chief
end of Man's Creation was *to the Glory of God*, 1 Cor. x. 31.

And in our corrupt Estate many arrive to such Eminence in Piety, as
that they *take more delight*, Psal. cxix. 24. and *rejoicing of Heart*, v. 111. in
their *Duties*, than in thousands of Gold and Silver, v. 72. And do count
all *but loss and dung*, Phil. iii. 8. in comparison to Religion; how Se-
rious must Adam's Spiritual Joy be in Innocence, who, when he would do
no evil present with him, Rom. vii. 18, 19. In so eminent degrees
of Mind and Body too, * *Felices erant primi parentes nullis agitabantur per-*
turbus animorum nullis corporum ladebantur incommodis; whether

† *Aug. in Psal. xlv. 2.*

* *Aug. de Civ. Dei, lib. 14. cap. 10.*

we consider Man's Internal or External Perfections before the Fall : From Sole of his Foot even to the Crown of his Head (& e converso) there was ~~blemish~~ (in the least) in him, 2 Sam. xiv. 25.

If we next consider the Tree of Lives, Heb. *bachajim* is a Plural that admits of no other Number, which (being without any limitation of Time) manifestly denotes Eternity : That by eating thereof Man was really to enter into Life, Matt. xix. 17. so as to live for ever, Gen. iii. 22.

And if from this transcendent State of Happiness in Things (in opposition to Misery) we next proceed to Theorems in Complex Terms, in reference to the Menace, *Thou shalt surely die*, Gen. ii. 17. "As they (the Fetters)" in every Commandment there is † *præceptum faciens & non faciens* : "the Commandment be affirmative, it implieth also the negative, & contra, according to the Rules of Logick, *Si hoc est faciendum ejus contrarium est fugiendum* : If this be to be done, the contrary is to be avoided. And to this purpose, *Eschew Evil and do Good* (saith the Psalmist) the Rule, Ps. xxxiv. 14. So every Denunciation to Wickedness implies a contrary Blessing to Obedience : For as in Philosophy, so in pure Theology about Rewards and Punishments, (to keep the Ballance exactly in a particular poize :)* *Quot modis sumitur unum oppositorum tot modis sumitur eorum. Oppositorum eadem est scientia.*

The Knowledge of Opposites is the same. And therefore from a true Sense of the one extream, we may arrive to the certain Knowledge of the other also. If therefore the Threatning here denounc'd against Eating, implied a State of Misery, Temporally and Eternally ; in the same degrees a contrary Happiness to Obedience, Temporally and Eternally, is implied also. And that this Denunciation implies a State of Misery temporally is certain from the Original Words, Heb. *moth tamuth*, dying thou shalt die denoting Continuance of Misery, as well as Certainty. For as Philo observes † upon Cain's Punishment, *Sunt due mortis species, una momentanea esse : altera ipsum emori* (h. e. *quotidie mori*) ἀνεργον μὴ ὅς τις ἀνθρώπων (magnum tribunal non respicientes) *mortem terminum suum ultimum esse existimant : at hæc in divino judicio vix est penitentia. Quoniam igitur novum erat facinus oportebat novam penam imponi tui : & quam tandem ut semper moribundus viveret, damnatus modo dammodo infinitum — ut ætatem totam moriendo exigeret in doloribus calamitatibusque indefinentibus idque sine intermissione.*

And that the Menace implies a State of Misery eternally, is because it is Death (without any limitation) in its fullest Implication, which comprehends the *second Death*, which is not a Cessation of being, or a parting of Soul and Body, but a Cessation of Happiness and Continuance of both in torment for ever and ever, Rev. xx. 6, 10.

† Bp. Andrews on Com. 1. cap. 2.

* Stierius tr. 2. cap. 6. Burgerjdicius Log. cap. 18. & 22. Aristot. 1 Top. lib. 2. cap. 2. & lib. 6. cap. 6.

† Lib. de Præmiis & Pænis.

ked, whom our Lord shall find alive in the last Day; shall never die a
temporal Death, nor be changed, 1 Cor. xv. 52. (because this is the sole Pri-
vilege of the righteous) but depart as they are into everlasting Fire prepared
for the Devil and his Angels, Matth. xxv. 41.

This is manifest again, because Death is here denounc'd, as an Eternal
Punishment by Punishment. And it could not properly be call'd so, *si nihil*
revertur, in a positive Sense, neither could any receive greater Damnation,
Matth. xxiii. 14. or *forer Punishment* than others, Heb. x. 29. nor would
the Condition of some be more tolerable in the Day of Judgment than the
Condition of others, Matth. xi. 24. if by temporal Death Man was only to be
brought to absolute Insensibility.

The meaning then of God's first Covenant with Man in Innocence, I con-
sider to be, that if Adam (as Ideal and Personal) abstain'd from the Sin for-
bidden; then the same State of Happiness which he then had, should be con-
ferred to him and to his Seed successively, till such time as it should please
God to translate him and them successively, to Eternal Happiness in Heaven.
(on the contrary) if he committed the Sin forbidden, then both he and
his Seed successively should be in a state of contrary Misery temporally till
the Day of Truth, and without Iniquity, just and right Judge, Deut. xxxii.
By no means clearing the guilty, Numb. xiv. 18. should send him and
his Seed successively to Eternal Misery in Hell.

Any object that Adam seems not to have been Ideal; because if any of
his Seed should have committed the Sin forbidden (though he had continued
in Innocence) they would have incurr'd the same Penalty which he did.

I answer; First, That the Assumption is *Petitio Principii*: And secondly,
Scharpius, * *Quod facit caput (quatenus caput) id toti corpori impu-*
tatur at Adam qui fuit caput generis humani & in quo omnes representa-
verunt quatenus caput vere peccavit. And I answer again with An-
thonio, *Quemadmodum humana natura tota quae erat in parentibus primis*
illis visa est ut peccaret (excepto Christo) in eisdem tota vicisset si
peccasset. For it seems not just, or rational, that we should sustain grea-
ter Punishment by Man's Disobedience than we should have receiv'd Emolument by
his Obedience: And if Adam had not been Ideal, he would have been no
more to us than our immediate Parents; and their sins should become ours
as well as his, but in Adam all die, saith the Scripture, 1 Cor. xv. 22.

This Covenant was soon most sadly broken on Adam's part, and ceased
to confer any Happiness. And doth the Almighty pervert Justice?
3. Or was he not oblig'd to execute the Judgment incurr'd, Deut.
on Adam, and on all his Seed successively for ever? The latter is cer-
tainly not the only Son of God in infinite Mercy to our forlorn Condi-
tion, and in Opposition to the Serpent, offered himself (by a new Cove-
nant) to do whatsoever the righteous Judge would propose to be done, in
satisfaction for that Sin of Man, and all future ones. The Terms of

which Covenant, in Opposition to the Serpent, are plainest describ'd, iii. 15. *I will put Enmity between thee and the Woman, and between thy and her Seed: It shall bruise thy Head, and thou shalt bruise his Heel.* saith not Seeds as of many, but as of one, which is Christ, Gal. iii. 16. For other Person could bruise the Serpent's Head, by destroying the Dominion over Man which he had obtain'd. And the Serpent's bruising *his Heel*, manifestly denotes the piercing Christ's Feet at his Passion, Psal. xxii. 16.

But this Covenant between God and Christ in Man's behalf, is plain describ'd in the fifty third Chapter of *Isaiah* including (as in some Versions) the three last Verses of the fifty second Chapter.

"* (This) Chapter is beyond all question a sad, but clear Description of a suffering Person; a Man of Sorrows and acquainted with Grief, oppressed and afflicted, wounded and bruised, brought to the slaughter, and cut out of the Land of the Living: But the Person of whom that Chapter treateth, was certainly the *Messias* by the Confession of the most ancient Jews, and may farther be evidenced from the place it self.

"† (For) The Sufferings of Christ, spoken of by the Prophet, may be reduced to two parts, one in respect of Contempt, the other in respect of his Death; and all those Indignities and Pains which preceded and led to it. For the first the Prophet hath punctually described his Condition, saying, *He hath no Form or Comeliness, and when we shall see him, we have no Beauty that we should desire him; he is despised and rejected of men.* He seems to describe a Personage no way amiable, an Aspect indeed very uncomely: And so the most ancient Writers have interpreted it, and confessed the fulfilling of it in the Body of our Saviour. — The contempt of his Personage, Condition, Doctrine, and Works, was by degrees raised to Hatred, Detestation, and Persecution, to a cruel and ignominious Death. All which, if we look upon in the Gross, we must acknowledge it fulfill'd in him to the highest degree imaginable, that he was a Man of Sorrows and acquainted with Grief. But if we compare the particular Predictions with the Historical Passages of his Sufferings, if we join the Prophets and Evangelists together, it will most manifestly appear that the *Messias* was to suffer nothing which Christ hath not suffered. — *Isaiah* foretels, *He was numbred with the Transgressours*, Isa. liii. 12. you shall find him crucified between two Thieves, one on the right hand and the other on his left. — Neither only in his Passion, but after his Death, all things were fulfill'd in Jesus which were prophesied concerning the *Messias*, *He made his Grave with the wicked, and with the wicked he was buried*, Isa. liii. 9. saith the Prophet of the Christ to come: *the Thieves were buried with whom he was crucified, so was Jesus* laid in the Tomb of *Joseph of Arimathea*, an honourable Counsellor. But if we consider the words of this Covenant minutely, a Branch

* Pearson on the Creed, Art. 4.

† Idem in Art. 2.

Divinity (*the Arm of the Lord*, v. 1.) the Son of God by ineffable Generation (*who shall declare it*, v. 8.) was to be incarnate (because to grow up as *tender Plant gradatim*, v. 2.) by immaculate Conception and Birth (*righteous*, v. 8. absolutely without any Deceit, v. 9.) and to suffer Contempt (*despised and rejected*, v. 3.) Sorrow and Pain (*acquainted with Grief*, v. 3. *stricken, smitten, and afflicted*, v. 4.) and a violent Death (*brought to the laughter*, v. 7. *cut off*, v. 8.) by Crucifixion (*wounded, bruised*, v. 5. in his Hands and Feet, Psal. xxii. 16. Zech. xii. 10) for the Iniquity of both Jews Transgression of my People, v. 8.) and Gentiles (*many Nations*, Chap. lii. 15. *all*, Chap. liii. 6.) laid upon him by the Father, v. 6. (*it pleased the Lord to bruise him, he hath put him to Grief*, v. 10.) † "And this Determination of God's Counsel was thus made upon a Covenant or Agreement between the Father and the Son, in which it was concluded by them both, what he should suffer, what he should receive.

By a Covenant of Service (*my Servant*, v. 9. *Isa. xlii. 1. Matth. xii. 18. my Griefs, carried Sorrows*, v. 4. *bare Sin*, v. 12.) not by coercive Jurisdiction of absolute Sovereignty, but by the *Messias* voluntary Acceptance (*he shall make*, v. 10. or rather *Heb. im Tasim naphschi*, if he shall lay down his Life, John x. 15, 17, 18.) without the least Complaint (*as a Sheep between Shearers is dumb*, v. 7.) or Violence, v. 9. (even not open his Mouth, v. 7. unless to make *Intercession for the Transgressours*, v. 12. that oppress, afflict, and crucifie him, v. 7. *Luke xxiii. 34.*) The Benefits whereof to him incarnate should be: A *gloria in excelsis* by Deliverance, v. 8. from the lowest Humiliation to the highest Bliss (*he exalted and extolled, and be very high*, Chap. lii. 13.) to be King of his (spiritual) Seed the Church, v. 10. consisting of both Jews and Gentiles (as aforesaid) whose Kings should acknowledge him without the least Contradiction (*shut their Mouths at*, Chap. lii. 15.) from which he should receive the highest Complacency (*he shall be satisfied*, v. 11. absolutely without any Restriction) triumphing over God (*I will divide him a Portion*, saith the Father, *Heb. barabbim in matibus*, v. 12.) (*Above all Principality and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in which is to come*, Eph. i. 21.) And as King (*He shall divide*, *Heb. Scalal sumim, the Spoil to the strong*, v. 12. *who through Faith subdued Kingdoms, wrought Righteousness*, & *Heb. xi. 33.*) for ever and ever (without Limitation of time.)

And the Benefits hereof to Man as his Seed, v. 10. spiritually (or as Members of his Church) are Forgiveness of Sin (*healed*, v. 5. of a wounded Spirit, Prov. xviii. 14. with its concomitant Punishment, *Stripes or Chastisement*, v. 5.) and Life everlasting (*Peace*, v. 5. to as many as the *Messias shall lead to justifie*, v. 11.) so long as himself shall see of the travel of his v. xi. or shall prolong his days, v. 10. that is, for ever.

The meaning then of this Covenant, I conceive, to be the same as in the Creed, That God the Father Almighty did covenant with his only Son to become *Jesus Christ* incarnate our Lord Redeemer, *Psal. xix. 14. Isa. xliii. 14.* by being conceived of the Holy Ghost immaculately, and so born of the Virgin Mary, and (as Ideal and Personal) to fulfil all Righteousness, *Matth. iii. 15.* and to suffer many things and to be rejected, *Luke xvii. 25. John xviii. 40.* to be crucified at a limited time, *John xii. 23. under Pontius Pilate.*

The Benefits whereof to him as incarnate (in Opposition to the old Serpent, which is the Devil and Satan, *Rev. xx. 2.*) should be that his dead Body should be honourably buried, *Joh. xix. 39, 40.* without any Corruption, *Psal. xvi. 10.* And his Soul descend triumphantly into Hell, but the third day to rise again from the dead, and ascend into Heaven, and sit on the right hand of God, the Father Almighty, as God, and as King of his Church, till from thence he shall come to judge both the quick and the dead.

And the Benefits thereof to Man should be, That of the Children of everlasting Wrath and of the Devil, *Eph. ii. 3. Matth. iii. 7. Rev. xiv. 10. John viii. 44.* yet through Sanctification of the Holy Ghost (by Sacraments as outward signs of Christ's Death, of Repentance, and Communion of Saints in Divine Worship, Charity, and Commerce) they should be made Members of Christ's Holy Catholick Church, whereby they should become Children of God, *Rom. viii. 15. Gal. iv. 6.* by Forgiveness of Sin, and obtain Life everlasting.

If any object, That if our Lord was Ideal, and hath fully satisfied Divine Justice for Man; we ought to be reinstated in the same Happiness which we should have had in Innocence.

I answer; first, That if Christ died for all, *2 Cor. v. 14.* and is the Propitiation for the sins of the whole World, *1 John ii. 2.* And if as in Adam we die, even so in Christ shall all be made alive, *1 Cor. xv. 22.* the Apodosis must be answerable to the Protasis and our Lord be Ideal.

But secondly, Though he be Ideal, yet he is not barely so, like the first Adam, because he is not solely Man. And therefore it is not for any Deficiency in his Satisfaction that the wicked perish in their own Corruption, *2 Pet. ii. 12.* but by reason of the Will of the Satisfier. For since every Delinquent is bound over the delivered to the Service of the Deliverer, "** Ut videtur sit in potestate victoris*". "He that hath his Life saved, to vow to follow it in his Service that did save it". It is incompatible with infinite Wisdom, to contradict all grounds of Reason and Methods of Practice; therefore our Lord expects to be obeyed as King, no less then as Saviour, and they who wilfully disobey him shall be damn'd. Not for want of Power in him to save, but because he will not own them. *I know ye not, ye are, depart from me ye Workers of Iniquity, Luke xiii. 27.*

That the meaning of the second Covenant between God and Christ (in

* Bishop Andrews upon Luke i. 74, 75.

position to the Serpent, is as aforesaid) That for this purpose the Son of God was manifested, that he might destroy the Works of the Devil, 1 John iii. 8. And that for the Joy set before him, he endured the Cross, despising the Shame, and is set down at the right hand of the Throne of God Heb. xii. 2.) is manifest from the words as Articles of our Faith, and proved so by every Commentator, unless in reference to our Lord's descent into Hell, which hath been strangely oppos'd by some of late Years, to the great shame of their Christian Profession. For is it consistent with the Eminence of Christian Integrity to revoke a Promise? and solemnly made by Proxies? and in so solemn a place as at the sacred Laver? And made to no less a Person through us Ambassadors, Acts xx. 28.) than to the Holy Ghost? and to revoke it for mere Genealogical Fictions? For if we enquire into their original, *Celum* and *Vesta* are feigned to beget *Saturn* and *Ops*, and these again beget *Jupiter*, *Triton* and *Hades*,

|| Ζεύς κ' ἐγὼ τοῖσι δὲ Διὸς ἐκγονοὶ ἀνάντων.

And in reference to the latter: They fancy him to have a very strong and large House, (*δίκον δόρυ*) and himself to be so strong and close House-keeper, that none who go unto him return again for ever. And because all Persons, with good and bad,

† *Quicquid mortale creamur*

Serius aut citius.

are supposed to enter his Dominions. In the next place therefore to distinguish the Virtuous from the Vile, they divide the Premises, and allow *Pluto* the Miserable a dark place by themselves,

* Διὸς δὲ Ἰλαχεν ὁφόν ἡεγέντα.

And the others are supposed to be in *Limbus*, if any where. And are these positions so probable, as to contrast any part of the Creed? Is this casting in Imaginations and every high thing that exalteth it self against the knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ, 2 Cor. x. 5.? Or rather, is it not directly, *e contra*, against the Word, because there is no Light in them, Isai. viii. 20. For if our Lord literally gave up the Ghost, Mark xv. 37. His Soul must really descend to Hell, or ascend to Heaven. But in reference to the latter, our Lord positively declares (even after his Resurrection) *I am not yet ascended*, John 7.

* *Ut videtur* 7. any object, That this seems to be meant of his Body only. To them I propose this previous Question: Whether it be consistent with the essential Word of Truth, to equivocate by mental Reservations in that which he foreknew would be part of his Disciples Faith, Acts ii. 27. And I prove his Descent from the word *my*, Psal. xvi. 10. for it is no relation of *David*, any otherwise than as a Prophet, Acts ii. 30. who persons his Lord. And therefore it is strictly the relative of Christ, that *his Soul was not left in Hell, neither did his Flesh see Corruption*, Acts ii. 31.

which cannot be applied to *David*, because *he is both dead and buried*, and *his Sepulchre is with us until this day*, ver. 29. And hence it is applicable to Christ only. Moreover, it is prophesied as a singular Privilege of the Messiah, that God will *not leave his Soul in Hell*: Which could neither be a Prophecy or Privilege to him, if his Soul never descended into it.

And I prove it again by *Theorems*; for *in that he ascended (into Heaven Acts i. 11. by a Covenant of Service and Merit) what is it (by manifested Maxims of Opposition from moral Reason) but that he descended first into Hell*, Eph. iv. 9.

If any object, That it is not express'd into Hell, but *into the lower part of the Earth*, ver. 9.

I answer: First, That where-ever the Center of the World is, there is Hell, as appears from the Opposition of *descend* to Misery, and *ascend* to Happiness. But the Scripture not being written to make any Geographers, *in mundo subterraneo vel solari*, but to *persuade Men* to be Christians, 2 Cor. v. 11. therefore it does not Mathematically demonstrate the Numerical Place of Hell. But yet to assure us, that there is really such a place in being, the Scripture expresseth it by *lower parts of the Earth*: Because they cannot be restrain'd to signify a Grave only, by reason that *lower* is a relative Term of Profundity, by a supposed Line between the Superficies of the Earth, and the Center. And six Foot deep, or better, (if Graves are so made) cannot strictly be call'd *lower parts of the Earth*, when they are manifestly the *higher parts* thereof: And consequently those words denote the place of Torment. Which is manifest again, Secondly, Because it is an Expression borrow'd from the Hebrew, *thadtiyoth arets*, which *strictly* signifies the Place of the Damned only, *Psal. lxxiii. 9. Ezek. xxxi. 14, 16, 18. Chap. x. 18, 24. Phil. ii. 10.*

If we next consult the Covenant, it is, that *He made his Grave with the Wicked and with the Rich in his Death*, *Isai. liii. 9.* But if we consider the Lord's Interment, *He made his Grave with the Rich*, *Mal. xxvii. 57, 60.* *Honourable in his Death*, *Mark xv. 43.* and not with the Wicked, *in the same parte* from his Descent.

If any ask, Whether the Descent (if true) be part of a Grave?

I answer, That *Heb. scheol*, signifies *Grave*, *Gen. xxxvii. 35. Psal. cxviii. 17.* or *Hell*, *Psal. ix. 17. and xxxi. 17.* And therefore if our Lord did not descend into Hell, he must literally verify it in the other: But rather, he confirm'd both, by his Body's being interr'd with the Rich, and by his Soul's being in Hell with the Wicked. For he professeth tantamount to one of these, *This day thou shalt be with me*, *Luke xxii. 43.*

If any object, That in the Original Greek Version it is not said *he descended into Hell*, but *in Paradise*, *Luke xxiii. 43.* (or the third Heaven, *2 Cor. xii. 2.*) I put this previous Question, What *Paradise* signifies originally?

It is answered, That it is a Word borrow'd from † *Persick*, and signifies

from the Hebrew *Pardes*, *quod hortum domesticum seu pomarium significat*. which I reply, That tho' it may be so used, yet strictly it signifies neither, being not derived from *Heb. parah*, *crescere fructificare*; nor yet from *porach*, *germinare*, as in Gardens: But from *Heb. parad*, *dividi vel dividere se*, which in its first sense signifies any Division, as in Lands, from Commonage, in vegetables, from Destruction as in Gardens; or as the *Bush* that was in the midst of Fire, and yet not *burnt* in the least or *consumed*, *Exod. iii. 23*. But to Persons it is a reserv'd State from imminent Misery: As when *there was thick Darkness in all the Land of Egypt three days*, *Exod. x. 22*. They (the Egyptians) *saw not one another, neither rose any from his place for three days; but all the Children of Israel had Light in their Dwellings*, *ver. 23*. as when *four Men were walking in midst of the Fire, and the form of the fourth was like the Son of God*, *Dan. iii. 25*. *Upon whose Bodies the Fire had no power, nor was an Hair of their Head singed, neither were their clothes changed, nor the smell of Fire had passed on them*, *ver. 27*. Which manifestly were Types of the Paradise in question. But if we take *Heb. parad* in the latter signification, *proprio Marte*, then it is the peculiar Pre-figurative of Christ only, who, to fulfil those Types, descended into Hell, un- touched with any Misery, and freed a poor Captive who had been all his Life- time *subject to Bondage*, *Heb. ii. 15*. *under the power of Death, that is the Devil*, *ver. 14*. but now freed from all Misery, which otherwise he must have endur'd for evermore.

of any object, *That all things were accomplished*, *John xix. 28*. and *finished the Cross*, *ver. 30*.

answer: That though they were in reference to Sufferings, yet they were begun in reference to Triumph; of which the Paradise in question was first, and a very eminent Instance.

any ask what our Lord did there so long?

answer, That it becomes not the Modesty of Servants to enquire only for Majesty's sake into their Lord's private Business. But yet, if we may guess the Cause of Action from the Effect: Probably it was, *that the Prince of the World might be cast out into outer Darkness*, *John xii. 31*. By our Lord's being in all *possessing*, *Mark v. 12*. *tormenting*, *Ch. ix. 20*. and *oracling Death*, *2 King. i. 2, 3*. And taking possession of the *Keys of Hell and of Death*, *Mat. i. 18*. And even in the midst of that place of Torments, repose himself in the Bosom of his Father, *John i. 18*. *For if I climb up to Heaven, as Thou art there; so if I go down to Hell, Thou art there also*, *Psal. cxxxix. 7*.

to Paradise in the third Heaven, next I answer, That *Cælum beatorum* is one: For which there being no peculiar word in the Hebrew, it is expressed by a *Peraphrasis*, *1 King. vii. 27*. *Isai. lxv. 17*. *Ch. lxvi. 22*. which the Scriptures imitating call it sometimes a *new Heaven*, *2 Pet. iii. 13*. and a *House made with Hands*, *2 Cor. v. 1*. and the *third Heaven*. Besides which there are two *Cæli non beatorum*, call'd *Heb. schamajim* (from *Heb. schamamari obstupescere*) of the Dual Number only. The first of which is *Cæ- lum firmamentum*, call'd the *Firmament*, *Gen. i. 6*. wherein the *Birds of the Heavens* do

do *flie*, Jer. iv. 25. Gen. i. 10. The second is *Cælum stelliferum*, as Gen. i. 16. God made two great Lights, the Stars also: And God set them in the Firmament of Heaven, ver. 17. But neither of these Heavens are clean in thy sight, Job xv. 15. C. 25. 5. For so great is their Impurity, as that it is conceptible only by the dismal Accents of ineffable Sensibility. The whole Creation groans, Rom. viii. 22. And not only they, but even we our selves groan, which bear the first fruits of the Spirit, ver. 23. So that in this sense too, Paradise is a reserv'd State from Misery.

To proceed next to the Benefits to Man from the second Covenant: That of the Children of everlasting Wrath, Eph. ii. 3. Mal. iii. 7. Rev. xiv. 10. and of the Devil, John viii. 44. Yet through Sanctification of the Holy Ghost (Sacraments, as outward Signs of Christ's Death, and of Repentance, and Communion of Saints in Divine Worship, Charity, and Commerce) they should be made Members of Christ's Holy Catholick Church, where they become Children of God, Rom. viii. 15. Gal. iv. 6. and obtain Forgiveness of Sins, and Life everlasting, Tit. iii. 7. is manifest, first, in reference to Sanctification, because naturally both Jews and Gentiles are all under Sin, Rom. iii. 9. (not Adult Persons only) but conceived in Sin, Pl. li. For that which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit, John iii. 6. And since Corruption, or Flesh and Blood cannot inherit the Kingdom of God, 1 Cor. xv. 50. Therefore except a Man be born of Water and of the Spirit (Conjunctim by a Sacrament regularly administered) he cannot enter into the Kingdom of God, John iii. 5.

And that Sacraments are instituted as outward Signs of Christ's Death, is intimated by our first Parents Habits: Unto Adam and to his Wife did the Lord God make Coats of Skins, and clothed them, Gen. iii. 21. For if they were *pelles ovinae*, as Nazianzen excellently conjectures, God manifest shew'd Man how to enter into Covenant by Sacrifice; as our Lord shew'd his Disciples how to enter into it by administering the Communion: This is in remembrance of me, 1 Cor. 24, 25. "For * *antecedenter*, it is true, that God commanded not Sacrifice should be offered unto him, neither when the Law was given, nor before; but *consequenter*, consequently only. "the understanding whereof, we must know, that Sacrifice was a Rite which by Men renew'd a Covenant with God by making Atonement for Sin. "Therefore it presupposed a Breach and Transgression of the Law. But the Will of God was not that Men should transgress his Law, and violate the Covenant he made with them, but that they should observe and keep it, which if they did, Sacrifice would have no place.—But in case Sin was committed, and his Covenant violated, then and in such a state God required and admitted of Sacrifice for a Rite of Atonement and Redirection of his Covenant with Men.

But this Interpretation is more plainly intimated in Abel's Offering, Gen. iv. 4. The Lord God had respect unto Abel and to his Offering. For it is

* Made upon Eccles. li. Sect. 4.

lary observ'd, That By Faith (in Christ certainly the Lamb thus represented to be slain from the Foundation of the World, Rev. xiii. 8.) Abel offered unto God a more excellent Sacrifice than Cain, Heb. xi. 4. But this Significance is clearer yet in God's Promise to Abram, in thee shall all the Families of the Earth be blessed, Gen. xii. 3. * "Because a clearer Type can scarce be conceiv'd of the Saviour of the World, in whom all the Nations of the Earth were to be bless'd, than Isaac was; nor can God the Father, who gave his only begotten Son, be better express'd than by that Patriarch, in his readiness to sacrifice his Son, his only Son Isaac, whom he loved. Now when that grand Act of Obedience was to be perform'd, we find Isaac walking to the Mountain of Moriah with the Wood on his Shoulders, and saying, Here is the Wood, but where is the Sacrifice? While in the Command of God, and the Intention and Resolution of Abraham, Isaac is the Sacrifice who bears the Wood".

And when Abraham had built an Altar, Gen. xxii. 9. and was there ready to obey God's Commandment to sacrifice the promised Son, his † dear and only Son Isaac, the Angel of God stayed his hand and shewed him a Ram in a bush, to sacrifice instead of his Son; thereby implying, that while God deferred the offering of that blessed one, which should be a Son of Abraham, he would accept as instead thereof, the Offerings of Bulls and Rams for the Expiation of sin; and thereof he that offered this Offering instead, did therein acknowledge, that the offering of the blessed Seed of Abraham was yet deferred, and a second Mark of this may be also in slaying of the Sacrifice offered, for in that they were as often as they offered, to slay their Sacrifice, it appear'd that the Son of Abraham was not yet slain for sin. And that Sacraments were instituted as outward Tokens of inward Repentance is manifest, because

* When Sacrifice was to be offered in case of sin, yet even then God acted not thereof *primario*, primarily, and for it self, as though any refreshment, or Emolument accrued to him thereby (as the Gentiles foolishly supposed of their Gods) but secondarily only, as a Testimony of the Conscience of the Offerer, desiring with humble Repentance to glorify him with a Present, and by that Rite to renew a Covenant with him. Sacrifice was *oblatio fæderalis*: Now Almighty God renews a Covenant with, or receiveth again into Favour, none but repentant Sinners; therefore accepts of Sacrifice in no other regard, but as a Token and Mark of this.

Hence the Lord still rejects all Sacrifices that were made without sorrow for Sin, and Resolution of Amendment. For thus when God rejecteth the Jewish Sacrifices, Isa. i. 11. as Abomination and Iniquity, v. 13. it meant so absolutely; because he professeth Chap. xix. that he would bring the Egyptians into Covenant with him by this Token, that they shall offer Sacrifice and Oblation, yea, they shall vow a Vow (of Amendment) unto

Art. 4. † Mede upon 1 Cor. x. 3, 4, 5.

* Idem upon Eccles. v. 1. Sect. 4.

the Lord, and perform it, v. 21. whereupon the Lord of Hosts shall blot them, v. 25. And therefore those words, *Isa. i. 11.* are intended only conditionally, without their being Tokens of Repentance and Reformation: As follows, v. 16. *Wash ye, make ye clean, put away the Evil of your doings from before mine Eyes; cease to do Evil. Learn to do well,* v. 17. manifestly implying, that if you then sacrifice to me though your sins be as scarlet (as odious as hands full of Blood, v. 15.) they shall be as white as snow, v. 18. (with the least Tincture of it.) And thus again, *Isa. lxvi. 2.* To this Man will I look even to him that is poor and of a contrite Spirit, manifestly intimating v. 3. That he that sacrificeth a Lamb, offereth an Oblation, or burneth incense without such Significancy is as odious and silly, as if he cut off a Donkey's neck, offered Swines Blood, or blessed an Idol, v. 2. And though Sacrifices seem to be rejected as no-wise commanded, *Jer. vii. 21, 22.* yet that is only an elegant Appeal to Men for the Truth of that which by known Maxims is to be understood only in a comparative sense. As to do Justice and Judgment is more acceptable to the Lord than Sacrifice, *Prov. xxi. 3.* or in the Acceptation that Sacrifices were instituted only as external sacramental Means but Reformation was commanded only as internal moral Duty.

And that Sacraments were likewise instituted as outward signs of Communion of Saints in Divine Worship, is manifest from *Abel and Cain*, because each brought an Offering unto the Lord, *Gen. xliii. 4.* plainly intimating it was to some (and the same) place peculiar for that purpose. For otherwise the difference of God's respect to their Offerings, v. 45. had not been certain but casual.

And that Sacraments were likewise instituted as outward Tokens of Unity and Commerce, is manifest from God's rejecting *Cain's* Sacrifice, because he was angry with his Brother before it. For it is observed immediately afterwards that *Cain* was *Heb. iichar meod*, more angry, *Gen. iv. 5.* (in a higher degree) And his Antipathy was not barely a sudden Passion, but (in conjunction with his Offering) it was in process of time, v. 3. or rather *mikkets jamim*, at the end of Days, as a Year is calculated at 365. (or a Year's time.) And before; his Envy was inward only, but now it appeared outwardly, for his Countenance fell, v. 5. And the ground of his Hatred, Authentick Record, was because his own Works were evil and his Brother's righteous, *1 John iii. 12.* This is manifest again from *Cain's* Lamentation that he should be driven out, v. 14. or excommunicated from the presence of God, v. 14. or Place of publick Worship, at which the Lord usually appeared by some visible Token, *Gen. ix. 1. c. 12. 7.* And therefore he was deprived of Communion in Worship and in Commerce.

And that Sacraments are Initiatory into Christ's Church, is manifest from the Opposition between the Seed of the Woman and the Seed of the Serpent, *Gen. iii. 15.* For since none are the Seed of the Woman only except our Lord: All others are manifestly born the Seed of the Serpent (and consequently Children of Wrath, because God is at Enmity with him, *I will put Enmity*, saith God, as the Author) till they are engrafted

known into the Seed of the Woman only. And since this Engraftment is not by Nature, it is certainly effected by Divine Institutions; because a Man cannot be regenerate from Corruption, *puris naturalibus*: For thus, *a privatione ad habitum nullus datur regressus* & *quicquid efficit tale est magis tale*, that Power which makes a thing divinely efficacious must be more divine it self.

And these Institutions are exhibitiv of inward Grace, because otherwise there is no Engraftment, and because they are *Seals of Righteousness*, Rom. iv. 11. Eph. iv. 30. that is, not by Nature but by divine Appointment. And God institutes nothing in vain. And since Men are *baptized into Christ*, Gal. iii. 27. and *unto his Death*, Rom. vi. 3. they must be void of any Benefit in him before; but afterwards they are *all one in Christ Jesus*, Gal. iii. 28. And thus in the Passover, *One Law shall be to him that is home-born, and unto the stranger that sojourneth among you*, Exod. xii. 49. *When thou hast circumcised him, then shall he eat thereof*, v. 44. And thus, * *Sacrifice*, as I have said, was *oblatio fœderalis*: Or in plain English, *Gather my Saints together unto me, those that have made a Covenant with me by Sacrifice*, Psal. l. 5.

And if by Sacraments we are made Members of Christ, we necessarily become children of God, Rom. viii. 15. Gal. iv. 6.

The Benefits whereof are Forgiveness of sin, as is manifest, first in Baptism, because *Repent and be baptized every one of you in the Name of Jesus Christ, for the Remission of sins, and ye shall receive (it by) the Gift of the Holy Ghost*, Acts ii. 38. which is renewed again in the Communion. Because *this is the new-Testament in my Blood*, Luke xxii. 20. 1 Cor. xi. 25. or *Covenant*, Heb. ix. 10. one express part whereof is *their sins and iniquities will I remember no more*, v. 12. And thus was it in the beginning, as is evident from God's appealing to Cain about his Rejection, as a noted Maxim or Covenant, *If thou do well, shalt thou not be accepted?* Gen. iv. 7. i. e. *erit venia & remissio*, R. Kimchi, & *opera tua erunt propitiatio*, R. Aben Ezra & *opera tua dimittentur tibi*, the Chaldee.

And that Life everlasting is another Benefit from Baptism is manifest, first in Baptism; *For as many of you as have been baptized into Christ have put on Christ*, Gal. iii. 27. And *ye are all one in Christ Jesus*, v. 28. And if ye be *Christ's*, then are ye *Heirs according to the Promise*, v. 29. *Made of God unto Fathers*, Acts xxvi. 6. *That there shall be a Resurrection of the dead*, Chap. 14, 15. *To eternal Life, which the Lord promised before the World began*, Tit. i. 2. which is likewise renew'd in the Communion: For one express of the Covenant is, *I will be to them a God*, Heb. viii. 10. In the same name as he is *The God of Abraham, and the God of Isaac, and the God of Jacob*, Gen. xii. 26. that is, even after their Deaths, and without Limitation of time. which necessarily infers, that he is actually their God in Covenant (through Christ) for ever; and that it was thus in the beginning, is plainly intimated in God's appeal to Cain, *If thou do well, shalt thou not be accepted?* Gen. iv. 7. the Jerusalem Targum renders it, *Nonne si bene feceris in seculo hoc contemetur tibi in futuro?* And wherein is the Eminence of the Lord's respect

† Made upon Eccles. v. 1. Sect. 4. And upon Mal. i. 11. Sect. 4.

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unto Abel, Gen. iv. 4. to let his Brother immediately kill him, v. 8. and to set a Mark upon Cain, that whosoever slayeth Cain Vengeance shall be taken on him seven fold, v. 15. And wherein is it true, in reference to Abel's Sacrifice, That by it he being dead, yet speaketh, Heb. xi. 4. unless that by it (as a Sacramental Entrance into Covenant with God) he hath obtained eternal Life among Saints in Heaven, and speaks as they do, saying, Blessing, Honour, Glory and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever, Rev. v. 13.

If any object, that if Man be made a Member of Christ's Church only by Sacraments, as outward signs of Christ's Death, and of Repentance, &c. Then none but adult Persons ought to be baptized.

I answer; first, That Man (without immediate reference to Woman or Child) is no Distinction of Sex or of Age, but only of Persons in Opposition to Beasts for so only does the Scripture strictly oppose them, Gen. vi. 7.

And secondly, That though grown Persons only can spontaneously contract yet so it was in the Levitick Service. But as then Children were enjoyn'd to be enter'd by others, Gen. xvii. 12, 13. so are they to be enter'd still by Parity of Reason, and of necessity being equally conceiv'd in sin, Psal. li. 5. And by nature Children of Wrath even as others, Eph. ii. 3. And how can they be delivered from the Wrath to come, 1 Thess. i. 10. so well as by being enter'd the Covenant to be saved from Wrath, Rom. v. 9.

And thirdly, I answer, That the second Commandment (which describes the Duty of grown Persons already enter'd together with the Benefits) shews that the latter extend to thousands, not only that actually love God, but to thousands of them or Children, * *Nam ut versu precedente amplificatur pena apostatarum ex continuatione in posteritas: Ita hoc versu amplificatur præmium constantium dei cultorum fideliterque ei ut marito spirituali adherentium ex continuatione in posteritas & quidem longè plures.*

If any object the word that (by manifest Grammar-Rules) to be the Relation of them, (not Children but) the antecedent thousands that love God.

I answer, That in thousands there is an s too much; for though Heb. *phim* signifie Pluries, yet it is not Heb. *Ribaboth* (Millia Num. 10. 36.) *Mille* in the singular Number, that is Subalterns (genuine or servile) subordinate to every actual Petitioner. Or in Apostolick Language, Thou shalt be saved and thy House, Acts xvi. 31. according to the expresse Promise to a thousand Generations, Deut. vii. 9. 1 Chron. xvi. 15. Ps. cv. 8. or Families, Gen. xii. 3.

If any object that beside these Covenants there are two others: The Law Covenant of Works, and the Gospel a Covenant of Grace by Faith and Repentance.

I answer first to the Law, That the Decalogue is no less obligatory to Christians, than it was to the Jews. For if we consult the Original, Exod. *† Initio Moses montem Dei ascendit non temerario aliquo ausu, sed nominatim invocatus. Et ascendit juxta paraphrasin Chaldeam in conspectu verborum τὸ νότος ἐξαγγελικῶς qui patris sui æterni voluntatem hominibus semper posuit & interpretis partes obivit. A quo instructus quanam judicantur*

* Piscator in loc.

† Pelargus in loc.

domui tūm filiis Israel, hoc est populo recens adducto, qui non solum ortus sed et fidei Paternæ memor esse debebat. Unde liquet legislatorem sive decalogi auctorem, non esse angelum, non hominem, sed Deum ipsum, immo Christum qui quam tulit legem solus etiam implevit. And Deut. iv. 13. they are call'd δεικνύμενοι, manifestly in allusion to him, who is ὁ λόγος, and was in the beginning, John i. 1. And thus (as to the Author of them) at the Name of Jesus every knee shall bow, of things in Heaven, and things in Earth, and things under the Earth, by different degrees of Rewards or Punishments everlastingly, Phil. ii. 16. And tho' these Oracles of God, Rom. iii. 2. (or Ten Commandments) were first committed to the Jews in Writing, Exod. xx. yet from the Foundation of the World were they written upon Mens Hearts, as appears by their Conscience bearing witness, and their Thoughts the mean while accusing, or else excusing one another, Rom. ii. 15.

But for the better Observation of these Commandments, Ecclesiastically and Civilly, there were several Rites instituted for the Jews (to distinguish them from other Nations, because from them by the Seed of David according to the Flesh, Rom. i. 3. Christ was to come, ch. ix. 5. Which (being wrote together with a Copy of the Decalogue) was called the Book of the Covenant, Ex. xxiv. 7. And Book of the Law, Deut. xxxi. 26. But this was never put in the Ark with the Tables of the Covenant, Deut. x. 5, 8. But externally put in the side of the Ark of the Covenant, c. xxxi. 26. Heb. ix. 4. But this Book was not intended for a Covenant of Works to the Jews (by their appropriate Merits) but to our Lord only so fulfilling it. For by *Do this and live, Sin and die* (as some express the threats and Promises) is not intended, That if you keep the whole Law, you shall be saved by your private Merit: But if you violate any part of it, you shall be damn'd. For in all cases (but *Blasphemy*, Levit. xxiv. 15. *Adultery*, Levit. xx. 10. *further*, Gen. ix. 6. and *presumptuous Sins*, Numb. xv. 30.) it is Diametrical-opposite. If the Priest, Levit. iv. 3. the Congregation, v. 13. and any of the people, v. 26. have done amiss, if they do as is there directed, it shall be forgiven, v. 26. Not only in Sins of Ignorance, but in Sins done wittingly, by swearing falsely, Levit. vi. 3. lying or stealing, by violence, or cheating, v. 2. He shall be forgiven, as v. 4, 5, 6. And it shall be forgiven him, v. 7. Not for any inherent Merit of the Offering (the Ram without blemish out of the Flock, v. 6. For Beasts are much inferiour to Men) or Offerer (for his Soul is guilty of Sin, and a trespass, v. 2.) but for the Merits of the Messiah (who was thereby represented to be of the same Nature with the Flock for which he was to die.) "For,* first, The Party bringing that Sacrifice, did by this means acknowledge, that he himself deserved to die: But (by the Mercy of God) he was spared, and his blood laid upon the Beast.—Secondly, As that Beast was to die for him, and was to be offered in Sacrifice, so did he believe that Christ should come and die for Sin. And none offered the slain Sacrifice but the Priest, † "That so it might be shadowed, that there is no Power in Man to please God, but by the High Priest, Christ Jesus, of whom the Levitical Priest was a Type and Figure: And that in Peace-offerings (Levit. vii. 15, 16.) part of the Sa-

" sacrifice went also to the party that offered, *it* plainly was figured, || that Christ
 " should die for all, and Laymen (as we speak) should have their portion in
 " him as well as the Clergy.—And that in Peace-offerings both Male and Fe-
 " male, *cap. iii. 1.* might be offered, what might it typifie, but that " the Lord
 " would herein yield a Comfort to all Women, that for them Christ should die
 " as well as for Men: And they should be Heirs of his Kingdom (by Faith in
 " Christ) as well as Men. " For † we must note and consider, that there was
 " a satisfying Power in those legal Sacrifices, whereby the right Offerer was
 " loosed and cleared from Guilt in the sight of God: Not that Brute Creatures
 " of themselves could do thus, but as they were true Figures of Christ, and
 " Grace by him, to be obtained and had Sacramentally. Therefore they satisfi-
 " fied and helped, or reconciled to God, as at this day we are Sacramentally
 " washed by Baptism. Profitable then no farther, but as they were Exercises to
 " true Repentance, and Faith, that Sinners might learn to fear the Wrath of
 " God, and to seek Salvation in Christ, and Christ only. There was Remission
 " of Sins therefore under the *Levitical Law*, not only of Ignorance, but Wilful-
 " ness: Because by Sacrifice (as an outward Token of Christ's Death, of inward
 " Repentance and Communion of Saints, by their bringing their Offerings unto the
 " Lord, *Levit. vi. 6.* at the same place of Worship) the Offerer was forgiven
 " *any thing of all that he hath done in trespassing*, ver. 7. And therefore by the
 " Legal Injunctions, Sincerity is intended, in proportion to our corrupt State, and
 " not Perfection unless to Christ. For if any born in Original Sin, could have
 " kept the whole Law, he had not thereby been justified, in opposition to Dam-
 " nation incurr'd by Original Sin; but he would only have preserv'd himself from
 " greater degrees of Punishment. And the Efficacy of our Lord's Merits was
 " prevalent only in that he fulfill'd the whole Law, or suffer'd, but in Conjunction
 " that he did so, by being born without Sin. The Law therefore, in strict Ac-
 " ceptation (excepting our Lord) is a Covenant of Merit to presumptuous Sin-
 " ners only, that will not enter into Covenant, or bow down to Worship regul-
 " ly, *Ex. xx. 3, 5.* For *Moses* prescribes the manner how Penitents may assure
 " *find the Lord*, *Deut. iv. 29, 30, 31.* And even after his pronouncing the Blessing
 " to Obedience, and Terrors to the contrary, in the twenty eighth Chapter, yet
 " he foresaw their Refractoriness, *Deut. xxxi. 20.* yet (in what evil Condition
 " Place soever they should happen to be thereby) in the thirtieth Chapter, from
 " the first Verse to the eleventh, he promiseth great Mercies to the Penitent,
 " upon no other Condition are they promised to Christians. For the Lord is a
 " to us in the same sense as he was to them: *The Lord, the Lord God merciful*
 " *and gracious, long-suffering, and abundant in goodness and truth*, *Exod. xxxiv.*
 " *Keeping Mercy for Thousands, forgiving Iniquity, and Transgression, and*
 " *and that will by no means clear the Guilty*, v. 7. Here are three degrees of
 " (answerable to Thought, Word and Deed) and each declar'd remissible:
 " tho' the fourth seem otherwise, yet it is intended against Presumptuous Sin-
 " ners only; as appears by the subsequent Punishment *only*, *Visiting the Iniquity*
 " *the Fathers upon the Children unto the third and fourth Generation*, v. 7.

|| Bp. Babington upon *Levit. iii.*

† *Idem.* upon *Lev. i.*

manifestly denotes Contemnners of Divine Worship against the second Commandment, *Exod. xx. 5.* But to Penitents, Mercy is the Subject of every Page, the mention of every Word, and intimated in every Letter, even in Judgments, by their being recorded for Men to avoid the Occasions thereof: And the divine property is, *The faithful God, which keepeth Covenant and Mercy, Deut. vii. 9.* Mercy was the grand Privilege that he promised to our Fathers, *Luke i. 72.* farther yet, He hath sworn to it: For one (consequential) part of the Oath which he swore to our Father Abraham was, *v. 73. That he would grant, v. 74. Remission unto his People by the Remission of their Sins, v. 77.* And as the Lord the Prince of Peace, *Isai. ix. 6.* His Covenant of Peace is also, *Num. xxv. 12. Everlasting, Ezek. xxxvii. 26.*

For any object, That as many as are of the Works of the Law, are under a curse; For it is written, *Cursed is every one that continueth not in all things which are written in the Book of Moses to do them, Gal. iii. 10.*

I answer: That those words must refer either to the twenty seventh or twenty eighth Chapter of Deuteronomy. But if we consult the former, in strict Accusation, it is meant only of that *Parascha & baphtara legis* Section of verses against presumptuous Sins, *v. 15. ad finem*, as appears by the last Verse, *Let him be that confirmeth not all the Words of this Law to do them.* And if we consult the latter, it is not strictly meant of Omissions by Infirmary, but Perseverance; *If thou wilt not hearken unto the Voice of the Lord thy God, c. xxviii.* As is manifest from *Levit. the 26th, the 14th and 15th Verses* (of which part of Chap. 28. is a Comment) where *will not hearken* is put in Connection with *despise my Statutes, and abhor my Judgments.* But if we take it in their utmost Extent with the Apostle, yet even then we are not strictly under a Curse, because we do not exactly fulfil them: But because we are under a Curse by the Fall, therefore only is it that we cannot exactly fulfil it. Hence the *Levitick Service* was irrefragably instituted for Absolution. And it is not *one tittle of the Law, Luke xvi. 17.* but what is really *holy, and commandment holy, and just, and good, Rom. vii. 12.* Because in strict Accusation God made no Covenant of Works with Man by proper Merit, but at his Creation, when he was able to have kept the Conditions he requir'd, through Disobedience broke it, and so became liable to Death, both Corporal and Spiritual.

In reference to the Gospel, Secondly, I answer: That its genuine Signification is of Tidings of great Joy, which shall be to all People, *Luke ii. 10. A Saviour, who is Christ the Lord, v. 11.* And thus Moses truly said unto the Fathers, *And I shall the Lord your God raise up unto you of your Brethren like unto me, v. 22.* And thus the Apostles said, *None other things than those which the prophets and Moses did say should come, Acts xxvi. 22.* And thus was preached the Gospel unto Abraham, saying, *In thee shall all Nations be blessed, Gal. iii. 8.* Or if we go higher, it was preached to the Old World by a regular Order of Righteousness, *2 Pet. ii. 5. After the Order of Melchisedeck, Heb. vi. 20.* which, *eo nomine*, was no less an Order than that of Aaron, tho' not Lineal)

* *Mede, 1 Cor. x. 3, 4, 5.*

For as our Lord came himself Spiritually, by Ordination from the Spirit God, Mal. iii. 16. (and continues Sacramentally to come in to Men, and Rev. iii. 20. by a particular Order of Ambassadors, 2 Cor. v. 20. Made by Holy Ghost, Acts xx. 21.) So by the Spirit, 1 Pet. iii. 18. (and by the same not τῇ ψυχῇ, but τῷ πνεύματι) He went and preached (the Gospel, c. iv. 6.) the Spirits in Prison, which sometime were disobedient in the Days of Noah, v. 19, 20. They being spiritually dead, c. iv. 6. being sold under Sin, Rom. 14. into the Bondage of Corruption, c. viii. 21. The snare of the Devil, to captive by him at his will, 2 Tim. ii. 26. Gen. vi. 35. In opposition to the glory liberty of the Children of God, Rom. viii. 21. whereby every Servant is the Freeman, 1 Cor. vii. 22. Or if we go higher yet, The Faith which was delivered unto the Saints, Jude 1. by Enoch the seventh from Adam, v. 14. was the taint of a future Judgment, v. 15. by Rewards and Punishments, or else it been needless. Or to go higher yet, God preached (that is, proclaimed) Gospel, Gen. iii. 15. to Adam, that the Seed of the Woman should bruise the serpent's Head. Or to go higher yet (it being the divine manner to send Messengers before him) by Tradition from the Jews, † *Missus est angelus ad Adam lapsum & merore plenum ut consolaretur eum, cui dixit ne supra modum ficiaris molestiâ & gemitu, quod te duce genus humanum in summam corruptionem perditionem: quoniam originale hoc peccatum expiabitur; nam ex tua progenie nascetur homo justus pacificus vir heros—& ille per ratam fidem & eadem oblationem mittet manum suam & sumet de ligno vite & ejus fructus erit omnium sperantium salus—hæc fuit omnium prima caballæ mortalitatis salutis nuncia*, &c. which is very observable, if compar'd Rev. ii. 7.

To which I add, Thirdly, That * “the end of Christ's coming into the World was not properly to give new Laws unto Men, but to accomplish the Gospel of Reconciliation, through his Name, to those who transgressed it. Where it is that we find not the Style of the New Testament to carry a form of enacting Laws, almost any where; but those which are there mentioned be brought in occasionally, only by way of Proof, of Interpretation, of exhortation, Application, or the like; and not as by way of Constitution or Re-enacting. For the Efficacy of our Lord's Merits was the same to the World as it was to us, John viii. 5, 6. believing that *through the Grace of our Lord Jesus Christ we shall be saved, even as they*, Acts xv. 11. According to the promise made of God unto our Fathers, c. xxvi. 6. of Eternal Life, which God cannot lie, promised before the World began, Tit. i. 2. And this Life is in Christ, John v. 11. For the Language of the Scripture is, *through the Blood of the everlasting Covenant*, in the singular Number, Heb. xiii. 20. Acts iii. 25. Gal. iii. 14. And therefore since the Fall there is but one Covenant essentially through the Blood of one Mediator, that was to be offered once only, Heb. ix. 25, c. x. 10, 14. And (it's Efficacy being everlasting) the Mosaick and Evangelical States are not strictly different Covenants essentially, but only different dispensations, under the same second Covenant in Christ. And hence in all

† Reuchlinus de arte cab. lib. 1.

* Mede upon Eccles. v. 10. Sect. 4.

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covenants of Eminence, the essential part is still preserv'd inviolable, *I will be to them a God, and they shall be to me a People*, Heb. viii. 10. Jer. xxiv. 7. c. 30. c. 31. 33. Ezek. xi. 20. c. 36. 28. And by this very Argument doth our Lord prove the irrefragable Certainty of the Resurrection, because *Moses called the Lord the God of Abraham, &c.* Luke xx. 26. And *is he the God of the Jews only? Is he not also of the Gentiles? Yes of the Gentiles also*, Rom. iii. 29. *knowing it is one God which shall justify the Circumcision by Faith, and Uncircumcision through Faith*, v. 30. In reference to which therefore, fourthly, I answer, That since Sacraments were instituted as outward Signs of Christ's Death, and as initiatory into the second Covenant in Christ, the Benefits whereof are Forgiveness of Sin and Life everlasting; they were instituted to be believed in the manner aforesaid, and such Belief was and is Faith. By which all the Faithful obtained a good Report, Heb. xi. 39. *Having seen the promises afar off, and were persuaded of them and embraced them, and confessed that they were Strangers and Pilgrims in the Earth*, v. 13. *Because they desired for a City which hath Foundations, whose Builder and Maker is God*, v. 10. And in reference to Repentance, fifthly, I answer; That since Sacraments were instituted as outward Signs thereof, from the beginning it was a Duty incumbent on the Jews no less than on Christians: For *Moses promises divine mercies only upon Reformation*, Deut. iv. 29, 30. c. 28. 1. ad 15. c. 31. ad 11. upon no other condition is Mercy promised to any since.

To sum up the second Covenant, now as concisely as I can, it partly is expressed by the Prophet, "*If he shall make his Soul, Isa. liii. 10. an Offering for Sin, he shall see his Seed, he shall prolong his Days*"; partly * by the Apostle, *Then said I, Lo I come, (in the Volume of the Book, Heb. x. 7. it is written of me) to do thy Will, O God.* In the condition of making his Soul an Offering for Sin, we see propounded whatsoever he suffered: In the Accusation, *Lo I come to do thy Will, O God*, we see undertaken whatsoever was propounded. The Determination therefore of our Saviour's Passion was made by Covenant of the Father who sent, and the Son who suffered."

Should now proceed to consider the Nature of Divine Service, &c. but rather at this time, I shall conclude with these Inferences.

First, Since the second Covenant (Originally) is immediate only between Christ and Christ, by laying on him the Iniquity of us all. Let none then pretend to Merit, or Supererogation, on Pretences of a Covenant of Works, when there is no immediate Covenant with them.

Secondly, Since God admits Man into Covenant with him only as Member of Christ's Church, through Sanctification of the Holy Ghost by Sacraments, &c. let none boast of Assurance upon private Covenants, of absolute Election, or predestination (by (irreversibly) not falling from Grace) unless they can shew themselves initiated by private Sacraments, instituted only for Persons, and not for private Opinions. *For the Lord your God is God of Gods, and Lord of Lords, a great God and terrible, which regardeth not Persons*, Deut. x. 17. 1. ix. 7. Job xxxiv. 19. Acts x. 34. Rom. ii. 11. Gal. ii. 6. Eph. vi. 9.

Col. iii. 25. 1 Pet. i. 17. *Let us therefore fear lest a Promise being left entering into his Rest, any of you should seem to come short of it,* Heb. iv. 1. And hence thirdly, † “ Let none of us claim such a saucy kind of Familiarity (with the Divine Paternity) as to walk with the great God of Heaven with our Fellows, in his Service or at his Sacraments, by sitting as at a common Conversation. But * “ Remember him so to be thy Father, that forget him not to be thy God. As they are *Termini Fiduciae*, Grounds of Confidence, so they must be *Termini Reverentiae*, Motives of Reverence. Comfort and Confidence may well consist with Awe and Reverence. *saith St. Peter? If ye call him Father, who without respect of Persons, according to every Man's Work, pass the time of your sojourning here with fear,* 1 Pet. i. 17. Faith and Fear answers to Father and God. See how he calls upon his Father and imitates him, *I thank thee, O Father, Lord of Heaven and Earth,* Matth. xi. 25. No relation on God's part, or Interest on our part or privilege from both, must exempt us from the Duty of Fear and Reverence. Neither the Assurance of God's being our Father, or Christ our Brother, or we Coheirs with him, must make us lay aside the thought of both of them to be our God. Away with such Apprehensions, or Representations of such equal Relation as should make us lay aside Homage and Reverence. None are meet Partakers of those Holy Mysteries unless they think themselves * *not worthy to pick up the Crumbs under the Table,* and such cannot think Kneeling too great Humility.

And fourthly, Since of Children of Wrath, and of the Devil: Yet (through the Sanctification of the Holy Ghost by Sacraments, &c.) Men are admitted into Covenant (mediately) with God as Members of Christ's Holy Church. Then let none pretend to Sanctification, or the Spirit, or to be Members of Christ or his Church, or to be in Covenant with God, who (by the Sacraments regularly administered) is not entered into Covenant with him.

And fifthly, Since Sacraments are instituted as outward signs of the inward Grace of Christ, &c. Then manifestly they are not the thing signified. And therefore learned Romanists would do well to change their Transubstantiation into the Luther's Consubstantiation: That the Efficacy is the same in reference to our spiritual Emolument, though it be not Physically wrought *eodem modo*.

Lastly, Is the second Covenant made immediately between God and Man in Opposition to the Serpent, then there shall be yet a very glorious Church, because *we see not all things put under him,* Heb. ii. 8. *must reign till he hath put all things under his Feet,* 1 Cor. xv. 22. *Even so, Come Lord Jesus,* Rev. xxii. 20.

† Bishop Hall's Remedy of Profaness.
* Prayer before the Consecration.

* Bishop Brownrig on Job. xx. 17